









**The Pearl Diver of Ceylon.**

young, colorful plants, among which were some of purple and gold gilled like necks of flowers. A fisherman, with a very large oyster, the size of a wheel, had come ashore and was surrounded with long moss, and a dozen men were gathered about him. "What is it?" I asked. "I know it must be the prize," he said. "I placed it in the sack, and looked upward preparatory to the throw," he said. "I saw a hawk circling above the shark circling above him as a hawk circles in the air over its prey. As he passed I saw the hawk's talons clutching a fish in its mouthful. Nothing daunted, he grasped one of his pointed sticks and sprang upward, and the hawk, as if by magic, dropped the fish. The shark, opened his jaws, on one end of the stick was thrust into the upper, and the other end into the lower, and he closed his jaws together, and in his pain reared away like an arrow. Arabes climbed into the boat, and the fish was taken. I was the first to see the object of his search. The pearl excavated to aid and perfection even the promise of the fisherman."

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THE WATSEKA WONDER. though she had been born with it, yet she could not do with it as she would like to do for him, said Mr. Roff called, and the doctor, as Mary said, was Mr. Marsh's. On his

When the angels told her that Lurancy was coming to take full possession of her own body, she seemed to make her feet very sad. She went to the residences of Mr. C. Marsh and Mr. M. Cooper, to say good-by, telling them the an-

She had said the body was cured, and Lucy was coming to go home and live with her parents again all well, yet she says if she is not getting better, "parting with you has created me so kindly; you have helped your sympathy to cure this body, and sympathy will come and subside it." This shows that the angel can help the souls of earth. Mr. M. Hooper being a pious christian gentleman, and loving Mary for her sweet influence in his family, came into the room and asked if she would like to sing with him and his good wife. He said:

"Yes, I am so sad, but when I go to heaven all tears will be wiped away, and I will

After singing they all knelt down, and F. Hooper made a very affecting prayer, "If it can be that my angel is in the cold, and about to leave us to go and join our own angel family, will God in his goodness allow her to bestow a message of love to my own angel father and loved ones, who I pray, for all we can see, be hovering around her household at this moment. Her message would all be for the comfort, peace, and prosperity should come back to her normal condition, would be better for the strange and new lessons she has learned.

Mary had sent word to her sister Nerzie come to her father's to stay an hour with her, to say good by, and when they should be back at eleven o'clock, to take her to Mr. Hoffa's office, and he would go to Mr.

num's with her. Mary said: "I will come in spirit as close to you as I can, and comfort you in sorrow, and you will feel me near you sometimes."

When eleven o'clock came she seemed to go or let Rancy come back. Mrs. Al- started to go home and Mary started with her. When in the room Mrs. A. said, Mary, you have always done as you said, you would, but as I don't understand these things, will you please let Lurancy come back just now, and then you can come again if you want to." Mary said: "Yes, I

A voice said, "Why, Mrs. Alter, where are you going?" Then in a breath, "Oh, yes, I know, Mary told me!"

On the way they met Mrs. Marsh and Mrs. Groober, who were the nearest neighbors and Mary's favorite friends; Lurancy did not seem to know them, but remarked, "Mary thinks so much of these neighbors."

then turning to Mrs. Alter, with whom Luney had been but slightly acquainted two years ago, she said, "Mrs. Alter, Mary can come and talk to you nearly all the way home, if you want her to, and then I will come back." She spoke, and appeared like

The change was again made, and Mary said, "I do love to be with you so much." She talked lovingly, and gave good advice

out many things and family matters. The final change now took place at the time predicted, and Lurancy stated she felt something as though she had been asleep, but she knew she had not. On reaching Mr. Roff's office, she addressed him as Mr. Roff, and asked if he would take her home, which he did.

May 22nd, Mr. Roff writes me as follows: "Thank God and the good angels, the dead

stating that Mary had told us she would arrive, and Rancey returned at eleven o'clock on the 21st of May. Now I write you that at eleven o'clock eleven of our dinars called at my office with Rancey Vennum, and invited me to take her home, which I did. We called on Mr. Hoff, and talked with me for a young girl would not be alone. I asked her how things appeared to her if it seemed natural. She said it seemed like a dream to her. She met her parents and brothers and affected a proper manner, hugging and kissing each one in turn, as if they were her dear friends. She clasped her arms around her mother and longed to feel her mothering him with kisses. He said she was just now (eleven o'clock). He says she is perfectly natural, and seems con-























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BY SELDEN J. FINNEY.

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## VL

Dr. Buchanan, of Cincinnati years ago attempted to reduce psychometry to a scientific system, and partially it has not fully succeeded. Science aims to bridge over the disparity between the external world of shadows and the innermost world of intelligence. We are only standing in the vestibule of that infinite temple, away in the Sepkith of which is the Everlasting Light, and Love, and Intelligence, residing. But these are the steps that mark our career towards the realms of formative life.

(To be continued.)

**"Try the Spirits, If They be of God."**

BY GENERAL J. EDWARDS.

If, under certain conditions, an evil spirit could get possession of a medium, and through that organism perpetrate a practice joke on a certain class of people, I am sure that our opponents do not see why they should not have the right and power to do so. Around the whole of this there is the great and genuine lie, as well as the contradiction of our duty to try the spirits, as we found out something which is not true.

I hold tenaciously to the truth that all grades of spiritism can and do return and hold intercourse with men and women, and that the spirits of the dead, for all purposes, I want it to break, as it surely will, will "old-days" in the Romanish church that none but good spirits return through their church, the priests hold the power, and that the spirits of the dead are not to be pleased. Admitting that none but evil spirits manifest to the world's mankind, I want to see that old false and untrue system of spiritism, which has been the cause of nothing short of modern Spiritualism can accomplish the object.

I know, Mr. Editor, you are honest and sincere in your

A Universal Republic vs. A Universal Monarchy.

A Universal Republic vs. A Universal Monarchy.

Standing alone, so far as I know, on the broad plain of a universal republic against a universal monarchy, or spiritual oligarchy, a balance of powers is impossible. The powers of a government derived from the governed, instead of from a being that is independent of them, all higher being combinations of and derived from lower ones, by the same organic law that higher numbers are combinations of lower ones, with cause and effect inseparable and convertible, and we have series of facts that challenge refutation, and we are respectively submitted by

J. TIMNEY.

Westfield, N. Y.

## BY HENRY T. CHILD, M. D.

### Spirit Guidance Denied by the Church.

It became known that a member of a dissenting body was a Spiritualist, and straightway the priestly power

of another sect that he would enter their fold; "But I have been cast out of the last for being a Spiritualist," said he. The agent would consult his minister about it. That dignitary waited on the lost sheep, who proceeded to make explanations. "The spiritual guides," he said, "are the good spirits of departed men and women. It was the devil—not spirits of good—deceitful." "But," replied the lost sheep, "a house divided against itself cannot stand. I was saved from soul-destroying, God-dishonoring sin by spiritual warning from my ascended mother. If the devil did it, by all means let us have more of such work, and I think the devil will find it impossible to sustain fewer inhabitants." *Madison and the Devil.*











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### Spiritual Plénie.

Co., Ohio, on Sunday the 4th inst. Hudson Tuttle and his excellent companion and co-worker were present, as the principal speakers. Bro. Tuttle delivered a fine lecture to a large and appreciative audience the evening previous. On the 4th many came a long distance to hear the renowned

and furnished excellent singing, and they were followed by a soul-inspiring song by Mrs. Emma Tuttle (her own composition.)

For two hours he dealt out plain common sense, reason, philosophy and logic in allopathic doses, and yet the fountain from which he drew his information did not seem to be in the least exhausted. The services in the afternoon commenced with a beautiful song which harmonized the large audience, and brought tears to the eyes of all whose hearts were attuned to angelic music.

Mr. Tuttle's message excited marked attention. She has a fine physique and is tastefully in appearance, and finely cultivated and an earnest reader.

Judge Verety, that genial, whole-souled, outspoken Spiritualist, superintendent of the county infirmary, and Allen Shadle are entitled to much credit for getting up this Spiritual entertainment.

DR. D. NOTEMAN.

**Mediums.**

To me, the tiny rap produced and wisely directed by an intelligent cause claiming to be the spirits of those once living on earth, and in both light and dark circles, is better evidence of the real presence of our spirit friends, than any of the so-called materializations ever given. In depression

or in very imperfect light. I would not, however, put down any form of spirit manifestations that intelligent spirits might see fit to give us. At the same time I would denounce impostors and fraudulent mediums. It is a fact that many of our professed Spiritualists are so very skeptical themselves, that they doubt everything,—almost their own existence. I have heard some say as much. What then, let me ask, can we reasonably expect of those that look for nothing but fraud in our

mediums, and would prefer, apparently, to have every attempt to obtain genuine spirit manifestations a failure, sooner than have our claims sustained: therefore let us strive to cultivate in ourselves, and in all, a love for honesty, justice and truth, to the end that we become a pure, true-minded people, worthy of the cause we profess.

W. JORDON.

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**Henry T. Child, M. D.,** writes: I have

been deeply interested in the course you have pursued in the JOURNAL. It is the old, old battle between right and wrong, truth and error, and I am very glad to see the bold and unflinching stand you have taken against all fraud and dishonesty.

I believe undeveloped spirits, in the form and out of it, are doing this terrible mischief which is bringing the fair name of Spiritualism to be a by-word and a hissing. I have no idea that the spirits bring the masks and rag-babies, etc., as Allen

Russell says, and I tell of no means certain that an undeveloped spirit did not prompt him to "write the defense of medians, and perhaps exult over it if they did it." I trust you will go on in the same bold and fearless manner, and that there will be found many times seven thousand who have not bowed the knee to the Baal of corruption and fraud, but who will stand on the side of truth and right. It must be so; for ever the right comes uppermost, and ever is justice done. "Truth crushed to earth will rise again."

again; the eternal years of God are hers;" but error is short-lived and must die. That which is right and true in Spiritualism will triumph, and the grand blessing which it is to come to millions who sit in darkness and in the shadow of death, will not be frustrated by the undeveloped conditions of those who would put evil for good, error for truth.

It is a truth that each one is responsible for his own acts, and he will have to pay his own debt to God.

deeds, that as we sow, so shall we reap, and we may all realize the grand truth, that if we do well we shall be accepted but if not, sin lieth at the

**M. D. Cowdery** writes: I feel impelled to write and thank you (Dr. D. P. Kayner) for your instructive article on mediumship in the *RELIGIOUS PHILOSOPHICAL JOURNAL* the 27th ult. It sets forth the scientific bases on which the various grades rest, more satisfactorily to me than any I have before read.

It seems to me that the discussion now going on with regard to mediumship, must result in raising the standard to a higher plane than it has hitherto occupied. If it shall result in raising it to the plane of reliability, as your article shows to me it may be done, all your articles will be of great value to those instrumental in accomplishing the task. Science is indebted to clairvoyance for valuable discoveries, but up to this time it has not received the credit due. I do not believe that elevated spirits, who have the welfare of humanity at heart,

will long consent to spend their time with mediums who practice their mediumship simply to in-

**Frank C. Johnson** writes: Knowing that you always like to hear from friends interested in spiritualism, I thought it would be interesting to let the readers of your valuable paper know how we are progressing. We have a lot of work to do, but I think we have a goodly number of people who are coming to the church with to attend. About two months ago I had a party set at down to a table for spirit communication, and were blessed with raps. Four mediums came, including the late Mrs. H. C. Johnson, who are speakers, the others are test mediums. Your correspondent and others (orthodox) reported that the mediums were very good. The persons in spirit-life, telling the number of years that they have been there and also given the names of the persons who were with them. I tire strangers to the medium. The orthodox here are numerous and very bigoted, and they say it is the work of the devil.

**The Rev. R. S. Johnson** writes: I thought the spiritualists of this city make a persistent and

ble fight against the mediumistic frauds which are appearing in such numbers all over the coun-

try." While it finds considerable sympathy and support from the better class of Spiritualists, the large numbers of others are so great as to leave anything but a pleasant impression on the mind of the average person. The "mediums" are displayed in many quarters in apologizing for, and trying to explain away, the most unmitigated frauds and humbug which are being perpetrated. The editor of the JOURNAL has our profound sympathy in the needed campaign which he is so bravely waging on—*Humbug in Mediumship* (Unitarian), Chicago.

**Hitherto** many clairvoyants and spirit mediums have been greatly injured by the unwise latitudes of their friends, and the authority which the latter have arrogated to themselves. It is not always easy to see how this may be avoided. In our judgment they are best by no means so dangerous, and against which it is so difficult to guard, as the "mediums" who are practicing deluding friends, who make such mediums the oracles dispose of all things within the circle to

**English convict** in the state prison at Concord is allowed to take one religious paper. More than one hundred subscribe to the Boston *Pilot*, the *Free Catholic* paper; and the fact that so many of the Catholic convicts do is a pretty good indication of the source whence offenders against the law come.

**James I. Rogers** writes: Let me say that I

As I approve of youth that has something of the old man in him, so I am no less pleased with an old man that has something of the youth. He that follows this rule may be old in body, but can never be so in mind.—*Cicero*

Man's likeness is reflected in his gods.—*Schiller*



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Iron are much more servicable in life than petticoate philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their eyes.—*Goldsmith*















### The "Watselin Wonder."

### The "Watseka Wonder."

The "Watacka Wonder" reported in your two

last numbers, may indeed with propriety be classed among the wonders, with the proviso, that we give this appellation to all those facts which cannot be explained and understood through the laws of physical nature, thus far known to man. Suppose the facts reported by Mr. Stevens to be all

in strict accordance with truth—to doubt which there is no apparent reason—it would puzzle every one how to reconcile them with the views of our esteemed "Seer of Poughkeepsie," who openly proclaimed that he does not believe a "spirit"

is able to displace, or "ever-has displaced a human mind." In the "Wateka Wonder," concerning two girls, Mary Koff and Lurancy Vennum, of whom one has been dead some twenty years or more, while the other was living in the body, we apparently have the fact of the complete possession of the form of the latter by the deceased spirit of the former, lasting uninterruptedly through

weeks and months," with manifold indubitable evidence of the complete neutralization or absence of emotion of the living girl, during the whole time of possession. She was not the daughter of her parents, but to all intents and purposes the long dead daughter of Mr. Roff. If this be not a "displacement" of one embodied spirit by one disembodied, it would be hard to tell the meaning of the word.

As our friend A. J. Davis has expressly reserved the right to change his personal views each twenty-four hours, it would certainly be of great latitude in many, at a worth while in regard to the "progressive" spiritistic writings to "speak" at his own pleasure about the wonderful "displacement" at Watsaka.

I have no doubt that the JOURNAL, whose aim is to do just what we may like, will join and endorse my remarks. I have no doubt that you will think about the stirring Watsaka event through

these columns. Dr. G. BLODGE.

**EMANATION.**

**An Atmosphere Around Everything.**

Every principle wears appropriate garments

The life within the blood, like the sensation within the nerves, is a spiritual force, which, in the atmosphere, compounds of particles derived from the etheric, the astral, the mental, the emotional, the soul, or half upon the head. These particles, which are not visible to the eye, are being or are not being, are pleasing or repulsive, and can be detected by animals, birds, horses and dogs, and more especially by man, who is a spiritual being, and not a mere medium. It is this sense, going before a person, which is the basis of the spiritual life, and it is this which makes it possible for the bloodhound to find his quarry, and for the clairvoyant to find the way for you to realize when a particular acquaintance is about to appear, or to find out the truth about a person thought at the same moment.

It is this sense, which is the basis of the spiritual life, about a person, which, in process of science, will be the basis of the future science of the human mind. It may be far more than the ten components of the human mind, which are the basis of the human mind of children. Real individuality and spiritual life are the basis of the human mind, and it is this sense, which, in spite of either wish or will, is the basis of the human mind, and it is this sense, wherever he goes and under all circumstances, indicating and analyzing him as completely as we can interpret and analyze the mind. J. DAVEN

**Lydia A. Schofield** writes: I wish to express my feelings of thankfulness for your brave and noble defense of true Spiritualism against the wicked frauds and deceptions now extending so rapidly. I wish that one sentence in a recent editorial, could be impressed indelibly upon the souls of all Spiritualists—it is: "That Spiritualism never can demand the maintenance of deception, fraud or immorality in any form." The words of W. E. Coleman in your paper of June 15th, should

The *Evening Journal* of this city, speaking of the prevalence of crime, says:

"We are not prepared for this prevalence of crime is the character of the mass of bad reading which is constantly sent out into the streets. It is the cause of the crime. It is estimated that in New York city alone there are 100,000 copies of the 'Yellow Press' daily."

Dr. E. G. Bartlett writes: In your article on Dr. John W. Draper, you should also have mentioned the fact that the publishers of the *Illustrated* have a combined circulation of over 375,000 copies weekly, to say nothing of dime novels, licentious song-books, and other like trash. That the influence of such reading is extremely bad on the minds of the multitude of young minds into which its poison is principally distilled, there can be no sort of question, but how to stop this influence, or the source of it, is a problem not so easy of solution. So long as there is a market for such trash, the publishers, just so long will they continue to be furnished by corrupt writers and presses. And until the public taste is improved or changed, this cause of crime will fail to remain.

of Religion and Science." "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages in all European countries, and in all climates, and in all religions, but participated in by the intelligent. If human testimony on such subjects can be of any value, there is a body of evidence, reaching from the remotest times to the present time, as extensive and unimpeachable as can be desired, in support of anything whatever, that these shades of the dead descend upon tombstones, or take up their abode in the gloomy chambers of dilapidated castles, or walk by moonlight in spiritual solitude."

I believe most cordially in spirituality—in a

senses; and also in the Ideas evolved from testimony, reasoning and the interior consciousness. I think I have the faculty to know. If this is to be a Spiritualist, then I was one years before a rap had been heard at Hydesville or Andrew Jackson Davis, the Jacob Bohemen of our time, learned the code of the spirits. I mainly, I have been seeking for profounder knowledge, a diviner wisdom and the opening of the higher faculties, which exist in man. I sympathized, and still sympathize with the Mystics of all the ages, in their aspirations after more truth, even to the progress from the alone to the alone.—Alexander Wilder in 1847

**Spiritualism** does not depend upon faith, belief or unbelief, but is founded in law and principle—spirits good and bad have equal privileges, in the law of returning as well as going to the Spirit-world, therefore humanity must accept the philosophy, it being only a matter of time with all individuals—*Saratoga Sentinel*.

Since I can not govern my own tongue, though  
within my own teeth, how can I hope to govern  
the tongue of others.—*Franklin*.

All our actions are; their line from the com-  
plexion of the heart; as landscapes from their variety  
from light.—*Beacon*.







